



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

### Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

### About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>

DS70  
1.9  
2  
HISTORICAL SKETCH

OF THE

MISSIONS OF THE AMERICAN BOARD

IN

AFRICA.

LIBRARY

OF THE

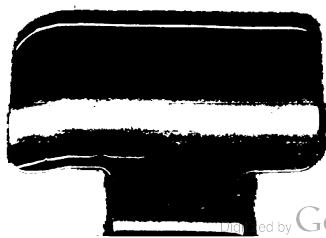
UNIVERSITY OF WISCONSIN

BOSTON:

PUBLISHED BY THE BOARD,

1 SOMERSET STREET.

1886.











## MISSIONS IN AFRICA.

---

MORNING dawns at length in Africa. The night has been long and dark. The opening day has a hopeful outlook and also an aspect of uncertainty. What is to become of the reposeful African under the restless tread of civilization? This greatest of continents — containing the grandest, and almost the oldest, monuments of civilization — is the last to be known. For many years little colonies, trading-posts, and slave-marts have fringed its borders; but the vast interior has remained a blank. With no natural ports to attract shipping; with great stretches of malarious coast, fatal to Europeans; with only barbarous tribes inland, and with plenty of unoccupied, more inviting, land in the world, the white man has not been allured hither. Its history, except that of its borders, dates from to-day. The past is unknown, for African natives keep no records. Brave men in recent years have opened this mysterious land to view, and every year is adding new stores to our rapidly accumulating stock of knowledge, new interest in the development of the continent, and fresh forces of heroic and adventurous spirits to carry it forward.

The sources of the Nile are no longer involved in doubt; the periodic overflow of the great river is explained; the course of the mighty Congo is accurately mapped out; the Niger is being explored; vast



lakes have been discovered and examined; altitudes have been measured, watersheds and mountain-peaks defined; the ramifications and the horrors of the slave-trade exposed; new peoples and languages have been brought to light; an imposing international State has been formed; interior trading and mission stations have been established, roads made, railways built, and steamers placed on lakes and rivers; an ocean cable, various telegraph lines, and other civilized appliances are in operation; steamers call regularly at every considerable European settlement around the entire coast.

The formation of a great free State in Central Africa is the outcome of the purpose of Leopold II, king of the Belgians, to perpetuate the memory of his deceased son by initiating some scheme for the development of Africa. In conference with representatives of other powers, plans were adopted and Henry M. Stanley was appointed the head of the expedition to carry them out. A road was made past the cataracts, steamers were put on navigable portions of the river, transport stations were built at intervals, and thus a complete line of communication was formed from the sea to the upper waters of the Congo. An international conference was then called, which met at Berlin, where an agreement was entered into that the entire Congo basin should be permanently open to free trade. The object is "to open up into the interior of the African continent a broad road for the moral and material progress of its native races and for the development of the general welfare of commerce and navigation." The free territory is to be called "The Congo Free State," and as mapped out is from seven-

teen to twenty-one geographical degrees in width and extends from within one degree of the Indian Ocean — the coast-strip thus left being already claimed territory — to the Atlantic Ocean. It suddenly contracts, however, before reaching the Atlantic and is only five degrees in width on the coast. The State is to be perfectly open and free to missionaries, traders, travelers, and settlers. Protection and defence are assured to all alike. The same Berlin conference also declared the Niger River and all its affluents open to perfectly free navigation.

Love of adventure, scientific research, commercial enterprise, and Christian purpose have all contributed to the opening of Africa. Livingstone stands at the head, the intrepid missionary and traveler; Stanley next, the persistent discoverer and skilful organizer. Other recent explorers are such as Speke, Grant, Baker, Long, Cameron, Pinto, and Thomson. Among recent missionaries are Moffat, Colliard, and the brave pioneers of the Church Missionary Society to Victoria Nyanza, of the London Missionary Society to Lake Tanganyika, of the Scotch Free Church and the Established Church to Lake Nyassa and vicinity, and of our own brethren to Bihé and Umzila's Land. There are also the two Baptist bands following the line of commercial stations which are being formed on the Congo River, and Bishop Taylor's large company now planting gospel "lighthouses" far into the interior, chiefly about Angola. Older stations are scattered throughout Cape Colony at the southern end of the continent, and then northward in Basutoland, Matebele Land, among the Bechuanas, and along both coasts — east and west.

To-day the continent invites missionaries in all directions. No longer in prophecy but in fact Ethiopia stretches out her hands to God. The whole Church of two continents sees her and responds. The appeal is a mute one. It is the pleading of a degenerate race left for ages to wallow in the mire of human degradation until a confirmed relish is formed for it. Who are they? They are a simple-mannered, easy-going, gladsome, shrewd, capable people, ruled by superstitions, with their ideas of family, society, state, and religion all awry. They are peaceably inclined, but fight to redeem honor, to gain power, wealth, or preëminence, and in self-defence. Their employments, amusements, and language all fit their demoralized, degraded state. Accustomed to deal always with things material and tangible, their perception of things abstract and spiritual is very dull. Each system of heathenism in Africa seems to be a cohesive, compact whole, each element and feature having its place supporting and complementing the others. The languages are grammatical and regular. Over two hundred languages are said to have been discovered. What answers to religious sentiment is an ever-present vigilance respecting subtle agencies and influences, generally evil, which they expect to meet on every hand. These supposed agencies take shape in various vague, indefinable systems, gathering about the spirits of departed friends or heroes, about charms, fetiches, idols, shrines, witches, and medicines, involving a degree of homage, especially in times of calamity. Fear of harm induces them to sacrifice and prayer. No system of worship representing a distinct idea of Deity seems to exist in any

tribe that outside influences have not reached. Superstitious fancies enter in all manner of ways into daily life and give potency to numberless silly, and many horrible, customs. Medicine-men are implicitly trusted to invest a chief with superhuman power; to make armies proof against the spears of their enemies; to produce rain; to confer fertility on the gardens; to induce or destroy love; to correct moral delinquencies. Spirit-priests are supposed to be in actual personal communion with the spirits and to know whether it is hunger or anger that induces them to afflict a given family, and to oversee the sacrifices offered to appease them. Witch-doctors "smell out" witches and bring down the vengeance of a whole community on a harmless individual. A whole tribe can be made to believe that a peacock's feather will regulate the rain, or led to kill all the cattle of their herds, believing that this will expel the white man from their midst. A magic post is said to move without hands from place to place in one of the tribes north of Zululand. It is the medium of communication between the people and their dead chief. It has attached to it a loose ring; and by shaking this ring and striking the ground with sticks, mutual recognition takes place. A strange and powerful organization exists among the Sherbro and surrounding tribes at Mendi, West Africa, known as "Purrah Devil." It is a secret society, with periodical meetings in the woods for the initiated only and for those who are to be initiated. Death is the penalty to an outsider for curiously observing their manœuvres, or for revealing their secrets by one of themselves. The organization is widespread among the tribes and is a dread to all. Its head is regarded

with universal terror, and his mandates are obeyed by chiefs and people alike. He holds war and peace, life and death, in his keeping. The order obtains recruits by a system of kidnapping — taking whom it will. When not in session the members disperse to their respective homes, but are treated with deference inspired and demanded by their membership in this mysterious order.

The gospel has a prodigious task before it in Africa. It finds nothing in her heathen systems into which to engraft itself. There is no alliance possible between African heathenism and the gospel. To subvert and supplant is its mission; and it will require wisdom, fidelity, unlimited patience, and God's mighty grace to accomplish it. This is the work the Church enters upon when it plants missions in Africa.

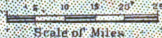
The mission centres that have been occupied by the American Board are four, namely: Gaboon and Bihé on the west, and Natal and Inhambane on the east.

*The Gaboon Mission* was organized in 1835, and, under great difficulties from the climate, the temper of the natives, and adverse foreign influences, maintained itself and made a good record in school and church work during the thirty-five years of its connection with the Board. In 1870, when this mission was transferred to the care of the Presbyterian Board, there were five missionaries, one native teacher, one church, and two boarding schools.



## NATAL COLONY.

Stations of the A.B.C.E.M. underlined.  
 & Villages in which are churches  
 under native preachers.



## THE ZULU MISSION.

The mission in Natal is known as the Zulu Mission because the natives it seeks to reach are mostly Zulus, or of Zulu descent. Port Natal was entered by its discoverer, Vasco da Gama, on Christmas Day, 1497; hence the name, *Na-tal*, giving the accent to the last syllable. This port is in Southeast Africa, one thousand miles from Cape Town, and is now reached from England by weekly lines of steamers in about twenty-six days. The colony takes its name from the port. The seaport town is D'Urban; the capital, fifty-four miles inland, is Pietermaritzburg. On the north of Natal are the Transvaal and Zululand, on the east the Indian Ocean, on the south Cape Colony, on the west—beyond the Kwahlamba, or Drackenberg, Mountains—Basutoland and the Orange River Free State. The colony has an area equal to that of Massachusetts and New Hampshire united; a coast-line of 150 miles; and a population of about 25,000 Europeans, 20,000 Coolies, 360,000 natives. The colonial government rules the Europeans by a civilized code of laws, and the natives, as far as possible, by their own native laws. As the land rises from the sea back to the Kwahlamba Mountains,—where an altitude of eight thousand to ten thousand feet is reached,—the climate is varied and the productions numerous. All semi-tropical plants and fruits grow readily, and many of our New England species may be made to do fairly well. The climate is balmy and healthful, but not bracing.

The English have occupied Natal since 1844. Previous to that time the Dutch squatters, commonly



called Boers, had planted themselves there. The Zulu Mission was begun before even the Boers had assumed possession. In 1835 the missionaries of the American Board entered the country, and this was the first organized effort of any society to carry the gospel to the Zulus. Dingane ruled supreme in the land; heathenism existed pure and simple everywhere; there were no roads; the language was unwritten; darkness, African darkness, deep and dense enveloped the land. Into these scenes three missionaries came, on December 22, 1835, having left Boston some months previous. Six, with their wives, embarked together from Boston, but they parted at Cape Town — Messrs. Lindley, Venable, and Dr. Wilson, with their wives, going inland one thousand miles in ox-wagons, over roadless regions, to Umzilikazi's (Mosilikatzi) country to organize a mission there. They located at Mosika, about one hundred miles from Kuruman, the station so long occupied by Dr. Moffat. But within a year war broke out between the Boers and Umzilikazi, sickness prevailed among themselves, Mrs. Wilson died, and they removed and joined their brethren in Natal. The three others — Messrs. Grout, Champion, and Dr. Adams — came directly to Natal, leaving their wives for a while at Port Elizabeth while they explored. Mr. Grout paid the Zulu chief a visit in person and found him favorable to their mission. He was, however, skeptical about the power Mr. Grout seemed to have, especially the ability to commit thought to paper. Some amusing demonstrations occurred at the time, but the most convincing one came later. Some white men were reported to the chief as coming into the country from a certain direc-

tion, and he shrewdly improved the opportunity to test Mr. Grout's pretended power to put thoughts on paper. Mr. Grout was sent for forthwith and directed to order, by his paper, those approaching white men to halt and not to proceed farther without the chief's orders. Mr. Grout wrote a letter to this effect, and the chief dispatched a messenger with it, but not without first giving him orally a counter-order, bidding the men to hasten on with all speed. The messenger met the men, delivered Mr. Grout's letter and the chief's verbal message at the same time. The men read the letter, hesitated, and stopped. The messenger repeated the chief's command to hasten; but the men were immovable, and the wondering runner had to return and report to his chief the persistent disobedience of the men. The chief was convinced. He determined to learn so useful an art himself; but, after Mr. Grout had scratched a few letters in the sand and the chief had pronounced them over, he grew tired and gave up. He was not equal to the task, and Mr. Grout turned his attention to teaching the people. Before long, however, the Dutch squatters came into collision with the natives. The missionaries fled, but none too soon; for Dingane's fierce warriors swept through the land, slaughtering white men and natives in their course, burning houses, and plundering cattle. Mr. Lindley, who was left to watch events, escaped by taking refuge on the *Comet*, a vessel delayed providentially in the port on account of the illness of the captain.

After Dingane's overthrow his successor, Mpande, favored missionary work, and the missionaries returned, but not to remain. Only a year had passed

when the interest the natives were beginning to show in the missionary aroused the monarch's jealousy, and one morning six native kraals, or hamlets, in the vicinity of Mr. Grout's house were attacked and three of them utterly destroyed. This warning was heeded, and Mr. Grout withdrew and took up a safer position, — remote from the king, — within easy reach of the port and the other brethren. This was in 1842. Up to that time two congregations had been gathered, one of 250 and the other of 500, with two schools, each having fifty pupils. The mission force now included Messrs. Grout and Lindley and Dr. Adams, with their wives. Mr. Champion had been obliged to leave because of his wife's health; Dr. Wilson had joined the Cape Palmas Mission, West Africa, and Mr. Venable had retired, first to the Cape, and then home.

In view of the disasters and the unsettled state of the country, the Prudential Committee decided to recall the missionaries and discontinue the mission, and directions were forwarded to the missionaries accordingly. But the missionaries were undaunted and felt unwilling to leave. With determined purpose Dr. Adams said: "I will support myself by my profession till the dawn of a brighter day;" and Mr. Lindley said: "I will obtain a living by teaching the children of Dutch Boers;" while Mr. Grout started for America to plead for the continuance of the mission. Mr. Grout was intercepted at Cape Town by the Lieutenant-Governor, Sir Peregrine Maitland, and other leading men, friends of mission work; and so strong was the feeling against abandoning the work, that a fund was subscribed to meet Mr. Grout's

expenses while he should remain there and confer with the Prudential Committee by letter. This excellent governor finally offered to adopt the three brethren as government missionaries and sent Mr. Grout back to Natal, saying, "Go back; I will see that you do not lack support; I think more of missionaries than of soldiers to keep savages quiet." The appeal to the Prudential Committee induced a reversal of its decision, and the mission was soon reinforced. By 1849 nine new missionaries had sailed for Natal. In 1850 there were six churches, with 78 members, and eight schools with 185 pupils.

From the time that the land came under the settled rule of the English the work went steadily forward. The native population increased rapidly. Sabbath congregations and day-schools became large and prosperous; churches were formed; schools were established; government allotments of land for mission purposes and annual grants-in-aid for schools were secured. These school grants amounted at length to about \$3,500 yearly. Comfortable buildings for chapels, schoolhouses, and dwellings were erected. Adherents to the gospel clustered about the missionaries, adopting European clothing and manners in a measure, building a better class of houses than the heathen, and thus forming rudimentary civilized and Christian communities. An old woman, Umbulazi, was the first convert—more than ten years after the mission was established. Her faith seemed real, and in June, 1846, she was baptized and sat down to the Lord's table with the members of the missionary's family, at Umlazi. Her son, Nembula, was afterward ordained pastor of the church she

thus founded, and continued till the health of his family forced him to seek a more favorable locality. He still lives, a trusted home missionary of the Natal churches, some distance inland. Considerable persecution was experienced, on the part of these converts, in breaking away from ties of kindred and custom for Christ's sake. Bright examples shine out here and there in the churches, conspicuous among whom was James Dubé, the pastor of the Inanda church. He was the son of a chief, of commanding form, mature judgment, firm purpose, and earnest faith. He was a man of winsome manner and of powerful influence among the natives, both Christian and heathen, and won also the genuine respect of white people, among whom he was well known. His death was greatly lamented throughout the mission. Umsingapansi, the pastor of the Ifumi church, was less widely known than James Dubé, but he was a man of promise and was loved and trusted by the mission. But death claimed him also, and the vacancies left in the two churches by these deaths have never been filled. Four ordained natives remained then; but one afterward sadly relapsed, one moved away, and only two are now in service, one a pastor and the other the home missionary above alluded to. One (Nqumba) has since been ordained, a staunch and promising worker. He grew up in heathenism, and the difficulties he encountered in breaking away were very great. Besides having no sympathy whatever from his friends, he was the legal heir to his father's polygamous estate, and serious questions were involved in releasing himself from the duties and responsibilities of this position. However, with deter-

mined purpose and perseverance, he overcame all difficulties and entered upon a course of Christian instruction, first learning the alphabet and to read the Bible from the native pastor. He made rapid progress intellectually and spiritually, and after a while was admitted into the theological class at Adams. Here he remained about three years and then took charge of an out-station at the request of the people living there. A church was formed in two years or so, and he was installed pastor. While teaching daily and preaching Sundays he was, with the help of the people, building a chapel for the station and a dwelling for himself and was ever ready with a helping hand for any of his people. When the first temporary chapel began to decay, he interested the people in making bricks for a permanent building. He led them on, making himself one of them, treading the clay or doing whatever might be required. His energy is quite in contrast with the prevailing lethargy of his race.

The entire Bible was published in the Zulu language in 1883. It is the first and only edition of the whole Bible in that language. A hymnbook, to contain tunes for the first time, is in process of preparation. An offshoot from the Natal churches, in some distant foreign missionary ground, was long contemplated and has finally resulted in the establishment of the East Central African Mission at Inhambane. This is an independent mission, but the hope is that it will draw its helpers from the Natal churches and thus develop and stimulate foreign missionary interest in them.

Since about 1870 there has been a period in the

Zulu churches occasioning great anxiety and perplexity. An interesting crisis has developed. A decisive conflict is being carried on between pernicious heathen ideas and customs, on the one hand, and pure and elevating Christian principles, on the other. Heathenism and Christianity have never met in open warfare in Natal before. The explanation of this delay is natural. The converts were mostly young people and therefore easily guided at first. They are now men and women and rely more on their own understanding and less on that of the missionary. The same change comes from another and more fundamental cause. The heathen are born and bred to understand that the younger must obey the older, the inferior the superior, and all most implicitly the chief. A man must have no will of his own when a superior orders him, and emphatically so when his chief speaks. The converts came under Christian training by the missionary with this inwrought sense of submission. What their missionary did and taught was law for them. The idea of independent thinking, or of personal moral responsibility, did not occur to them. They were docile and teachable from mere habit. But the time came when they began to think for themselves. It was to be expected. It was surely somewhere in the line of progress from a condition of blind servitude in heathenism to that of true liberty in Christian manhood. Dormant faculties and latent ideas must awaken into life. "The entrance of thy words giveth light; it giveth understanding to the simple." The essence of the gospel is life. When this consciousness of the dignity and right of individual judgment dawned upon them, it was only natural that they

should review the judgments of the missionary on their discarded heathen customs. Consequently polygamy, woman-selling, beer-drinking, and the whole list of rejected notions and habits were reviewed and widely discussed. Opinions were formed, and where they differed from those of the missionary they were contended for against him. It was natural that their judgments should differ from that of the missionary. He would adhere to high moral and Christian standards, while they would be biased by lingering heathen prejudices, by imperfect moral perceptions, and by a limited grasp of future consequences. While the missionaries have held firmly to their position, they have exercised forbearance, knowing that time must be given, that a process of education must take place. Patiently to train these unfolding judgments, and at the same time to keep from the churches pernicious influences and customs, is a work that has taxed the wisdom, tact, nerve, and grace of the missionaries to the utmost for a series of years.

The outcome of this contest with the perversions of heathenism is a more decided, intelligent type of Christian living in the churches. The right is triumphing gradually, if slowly. The outlook grows brighter each year. Some have lapsed utterly: they could not bear the test of pure Christian uprightness. Some are wavering, or still contending. But a continually increasing element is standing out boldly and renouncing heathenism in all the points at issue and planting themselves under the gospel banner. Two churches declare themselves to a man against everything heathenish, not excepting even a moderate use of native beer. Another church resists by a majority



vote all encroachments of heathenism; four or five other churches are nearly, or quite, on the same ground, and the reform movement is gaining all along the line. These results have not been gained but by much prayer and persistent effort. Among the more special agencies that have helped on the reform may be named a vigorous temperance crusade in which the ladies have had a prominent part; the visits of two evangelists, Dr. Somerville and a local evangelist, Rev. D. Russell; various conferences between missionaries and the native preachers; and the influence of graduates from the theological class. Much confidence is felt in this latter agency as a permanent means of promoting a higher moral and spiritual tone in the churches.

The debasing relics of heathenism are making a hard struggle for recognition, but the arm of the enemy is now evidently broken. Vigilance and care are necessary still, and will be for some time to come, to make permanent the results which have been gained. The individual conquerors in the fight with evil have broken only by a desperate struggle the mighty bands that held them. Most of them are weak still, and need to be encouraged and confirmed till they can stand alone or be sufficiently supported by public sentiment. The broken reed must not be allowed to break, nor the smoking flax to be quenched, till judgment is brought forth unto truth.

Day-schools are an indispensable feature of missionary work, and in Africa, where habits of inactivity prevail, some industrial training is scarcely less essential. Christian work is made more reliable and permanent by these means. The school system in the

Zulu Mission comprises : first, the lowest in the scale, *kraal schools*; next, *station schools*; last, *boarding schools*. The kraal schools are located out among the heathen, receive such as will attend them, and form preaching-posts for Sunday services. The station schools, one at each station, accommodate the children of the Christian communities and such as may come from adjoining kraals. The boarding schools are four : Umzumbe Home, for uplifting and saving *heathen* girls; Inanda Seminary, for girls, Amanzimtote Seminary, for boys, both of which are fed chiefly by the station schools; and the Theological School, where men are trained for preachers and Christian workers. The serviceable men and women whom these schools develop attest their value. Besides the invaluable instruction boys and girls get in the missionary's kitchen and garden, the boarding schools give the girls practice in sewing and housework, and the boys in gardening and general work. Latterly there has been a training class for boys in elementary joiner work and printing, without additional expense to the American Board.

The English Wesleyans, the Scotch, the Church of England, the Germans, the Norwegians, and the Roman Catholics have missions in Natal; but some of them are very small. The Wesleyans combine European and native work and form the strongest religious body in Natal. Their distinctively native work is about equal to that of the American Board.

Fifty years have now passed since the first missionaries reached Natal. Rev. Aldin Grout still lives, venerable with age and with his first love for the Zulus unabated. He is, so far as is known, the only survivor of the original party of twelve.

The week beginning December 20, 1885, was celebrated by the Zulu Mission as Jubilee Week. On Tuesday, the twenty-second, the anniversary of the landing at the port, an historical sketch was presented and reminiscences of former missionaries were given. On Wednesday a representative company of European colonists was present, and the large building lately put up for the needs of Amanzimtote Seminary, called Jubilee Hall, was formally opened by His Excellency the Acting Governor of Natal. The Theological Class Day followed on Thursday, when the graduates and friends were present and an address was delivered. On Friday, Christmas Day, the Jubilee Sermon was preached from the text: "Hitherto hath the Lord helped us." Other meetings were held, — religious, business, educational, and social, — and the week passed pleasantly away, closing the first, and opening the second, half-century of Christian work among the Zulus.

#### STATISTICS OF THE ZULU MISSION, 1885.

Stations, 9; out-stations, 15; preaching places, 60; ordained missionaries, 10; ladies, 16; ordained native pastors, 3; preachers, 52; teachers, 51; other helpers, 16; churches, 16; church members, 866; a theological class of 20; a boys' boarding school with 46 pupils; two girls' boarding schools with 87 pupils; 36 common schools with 1,443 pupils.

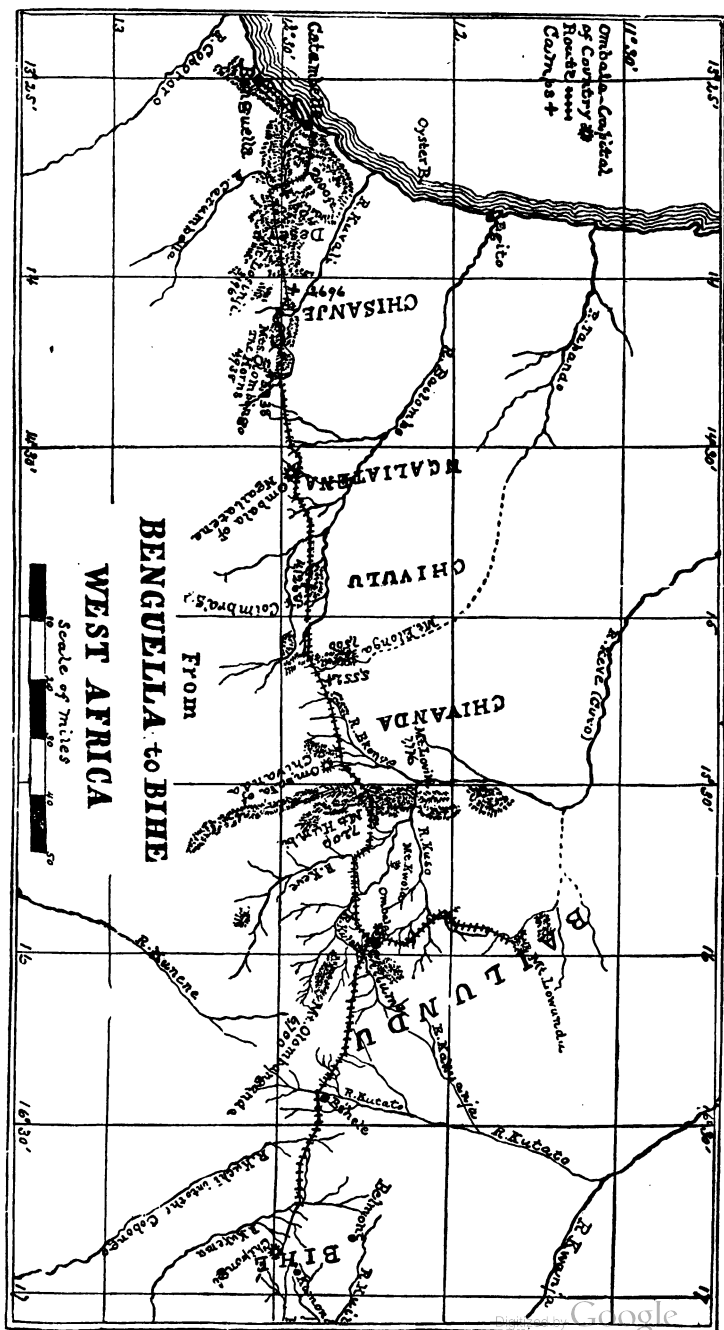
## MISSIONARIES IN 1886.

NAME.	Commissioned.	Station.
Rev. David Rood . . . . .	1847	Groutville.
Mrs. Alzina V. Rood . . . . .	1847	
Rev. William Ireland . . . . .	1848	Adams.
Mrs. Oriana R. Ireland . . . . .	1865	
Rev. Josiah Tyler . . . . .	1849	Umsunduzi.
Mrs. Susan W. Tyler . . . . .	1849	
Mrs. Abby T. Wilder . . . . .	1849	Umtwalumi.
Rev. Stephen C. Pixley . . . . .	1855	Lindley.
Mrs. Louisa Pixley . . . . .	1855	
Rev. Elijah Robbins . . . . .	1859	Adams.
Mrs. Addie B. Robbins . . . . .	1859	
Rev. Henry M. Bridgman . . . . .	1860	Umzumbe.
Mrs. Laura B. Bridgman . . . . .	1860	
Mrs. Mary K. Edwards . . . . .	1868	Lindley.
Miss Gertrude R. Hance . . . . .	1870	Groutville.
Miss Laura A. Day . . . . .	1870	Adams.
Rev. Charles W. Kilbon . . . . .	1873	Adams.
Mrs. Mary B. Kilbon . . . . .	1873	
Miss Martha E. Price . . . . .	1877	Lindley.
Rev. George A. Wilder . . . . .	1880	Umtwalumi.
Mrs. Alice C. Wilder . . . . .	1880	
Rev. Herbert D. Goodenough . . . . .	1881	Adams.
Mrs. Carrie L. Goodenough . . . . .	1881	
Rev. Charles W. Holbrook . . . . .	1883	Mapumulo.
Mrs. Sarah E. Holbrook . . . . .	1883	
Miss Fidelia Phelps . . . . .	1884	Lindley.

## THE WEST CENTRAL AFRICAN MISSION.

This mission was organized in consequence of the heightened interest in Africa occasioned by the explorations of Livingstone and Stanley and of the providential gift of the late Mr. Otis to the Board, which furnished the requisite means for such an undertaking. The site was chosen after protracted and most careful investigations carried on by the late Rev. John O. Means, D.D., before he was appointed Corresponding Secretary of the Board, in the course of which he spent much time in England and on the Continent in conference with many European travelers who were familiar with different parts of Africa. The region selected was that of Bihé and the Kwanza, an elevated plateau or rolling country, some 250 miles inland from the Atlantic Ocean at Benguela, in about 12° south latitude. The considerations which favored the choice of this field were its elevation and healthfulness, the absence of other foreign and disturbing influences, and the relations of this people to other tribes farther inland, which might be reached through them.

The Prudential Committee was directed to open the mission at the Annual Meeting of the Board, in 1879; and at the next meeting, in 1880, arrangements for the opening of the mission were reported as already in progress. Rev. Walter W. Bagster, Rev. William H. Sanders, and Mr. Samuel T. Miller, who had already been commissioned, sailed from Lisbon on October 5, — the day of the Annual Meeting, — and arrived at Benguela November 10. They were detained at the coast for three months and suffered





much inconvenience from close quarters and the unfavorable climate. At length porters were secured, and the party set out for the interior March 9 and reached Bailundu on March 28, 1881. Kwikwi, the native king of the Bailundos, was much pleased with the white men, desired to adopt them as his children, and refused to let them proceed farther. Consequently Bailundu was chosen as the first station, and Bihé, the second station, was not occupied until the early part of 1884. When the mission was temporarily driven out of the stations in the interior it was determined to make Benguela, on the coast, a place of missionary residence and the base of supplies to the whole mission.

The Portuguese province of Angola extends along the coast from Ambriz, on the north, to Cape Frio, on the south, a distance of above seven hundred miles, and its nominal jurisdiction reaches two or three hundred miles inland. The provincial governor-general resides at Loanda, while the governor of Benguela exercises a subordinate authority within the southern portion of the province. Practically the tribes in the interior live in independence of all foreign rule, with scarcely more than a commercial connection with the authorities at the coast. Bailundu is 190 miles from Benguela, almost due east; while Bihé is seventy miles from Bailundu, to the southeast. Both names belong to considerable districts rather than to single localities, and include numerous settlements or villages. They are situated on a rolling plain nearly five thousand feet above the level of the sea, in a salubrious climate, where the mercury rarely sinks below 35° F. and rarely rises above 88° F.,



affording a temperature nearly such as is found in Oregon or Washington Territory. The face of the surrounding country is broken with hills and water-courses and presents an agreeable landscape to the eye. The soil is fairly fertile, and when properly tilled a good variety of the crops usually found in temperate climates is secured. The timber is light and of small value for lumber; the underlying rock is granite, with rich deposits of iron and other valuable ores. Sweet potatoes and corn are grown by the natives in great profusion, oranges and bananas flourish under cultivation, and when the art of agriculture is properly understood and applied a large population may be sustained. Bihé is a great caravan centre. One of the main routes across the continent passes through it, and from it roads lead away to Nyangwe, on the upper Congo; to the kingdom of Ulanda; to the Cazembe, Lakes Bangweolo, Tanganyika, and Nyassa, and to Mozambique. "Bihéans," says Serpa Pinto, "traverse the continent from the equator to the Cape of Good Hope. I have visited many tribes who had never before seen a white man, but I never met one who had not come in contact with the inhabitants of Bihé." There is good reason to expect that when once the gospel has been accepted by this people it will find swift and easy access thence to many populous centres beyond.

The natives of the region around our stations are grouped in numerous small villages, and the population is perhaps equal in density to that of the agricultural districts of New England. They live in wattled houses, well-built and convenient for so rude a people; they are all partially clothed, and nothing but the

scarcity of cloth prevents them from being fully clad. They are a brown race, with regular features and closely curled hair, of erect and finely formed figures, active in habit, and friendly in disposition. They belong to the great Bantu family that occupies the southern part of Africa, from ocean to ocean, between 5° north latitude and 20° south latitude. Their language, called the Umbundu, has been partially reduced to writing and grammatical forms, and a vocabulary of several thousands of words has been gathered. It appears to be a well-developed language, of regular forms, flexible, and capable of receiving and conveying religious ideas with reasonable facility. The political development of the people is very simple; they are governed by a king, who is the leader in war and the chief at home. A council of head-men, or elders, own the land, surround the king as his counselors, and regulate the succession according to their discretion. Family ties are recognized and valued, but woman is the laborer and drudge in the household. The king has many wives. The Bailundos and Bihénos have no distinct object of worship and no clearly defined religious system; the chief obstacles which the missionaries have to encounter are the natural apathy and opposition of the unregenerate heart.

There are no carriage-roads between the regions inland and the coast; all communication is by a foot-path for men and beasts, and all transportation is effected by means of carriers. Twelve days is the shortest time between Benguela and Bailundu, and often fifteen days are required for the journey. Beasts of burden are very little used; the tepoia, a hammock suspended on a pole borne by two men,

is the only conveyance for women and children. The total population immediately accessible to this mission is only a matter of conjecture. Within a radius of thirty miles around each of the inland stations there are at least ten thousand people, and within reach from Benguela perhaps half as many more. The scope of the mission, however, includes the broad and populous spaces that lie eastward and southward of the sites now occupied to the heart of the continent, to which these stations are the natural gateway; and the opportunity that opens before the mission is well-nigh boundless. And the attractions of the work are emphasized by the fact that as yet no false faith and none of the debasing influences of civilized communities have come in to corrupt and harden the people.

When first planted at Bailundu the mission consisted of the three men named above, — two of them ordained missionaries, the third a teacher, — all unmarried. Their first tasks were to build houses, to win the confidence of king and people, and to study the language. Thus far their houses have been built after the native fashion: one story in height, with wattled frames and thatched roofs. The mission was enlarged before the end of the first year by the arrival, November 30, 1881, of Dr. and Mrs. Francis O. Nichols and of Mr. and Mrs. Frederick A. Walter. These ladies were the first white women to visit the interior, and they were naturally the objects of great curiosity. The deference and personal attention paid to them by the gentlemen of the mission was a matter of profound surprise and tended to highten the popular estimate of their worth and rank.

Early in 1882 the first severe trial fell upon the mis-

sion in the death of Rev. W. W. Bagster, up to this time the pioneer and leader of the enterprise. Excessive labors and exposure in the most unselfish devotion to the work broke down his vigorous health, and with perfect resignation and an unfaltering faith in the future of the mission he passed away, leaving a hallowed influence and a sacred memory to his mourning brethren. The precious remains of this dear brother laid to rest on these heights in a true sense consecrate the soil and its inhabitants to the gospel he loved and came thither to preach.

At the very time of Mr. Bagster's death a fresh reinforcement was on its way. Rev. and Mrs. Wesley M. Stover, Miss Minnie J. Mawhir (who subsequently became the wife of Rev. W. H. Sanders), and Rev. William E. Fay, arrived at Bailundu June 6, 1882, and the mission was thus fully equipped for immediate needs. For more than a year the time and strength of the missionaries were occupied with the serious tasks of erecting the necessary buildings, maintaining regular communications with the coast for mails and supplies and enlarging acquaintance with the people and the language. Religious services were held at their homes on the Sabbath and on other days, to which the natives came with more or less regularity. The grammar of the language was carefully studied and analyzed, and a vocabulary was collected as frequent intercourse with the people gave opportunity. A school was soon opened and under Mr. Miller's care made commendable progress.

In 1883, owing to impaired health, Dr. and Mrs. Nichols obtained leave to retire from service, leaving the mission without a physician. In the course of

this year communication was opened with Bihé. The king, Jamba Yamina, heartily invited some of the missionaries to come and live with him, and early in 1884 Messrs. Sanders and Fay went thither to open the new station and build the mission house. Affairs were in this state of prosperity and growth when a sudden check was put upon it all.

The Portuguese authorities at Lisbon and on the African coast had from the first treated the missionaries with great civility and rendered them important services. The natives had given them hearty welcome and the kings had formally adopted them as their "white men." The traders, however, seem to have regarded them with suspicion and jealousy. They observed the large stores that were taken inland and the generous presents that were made to the kings and their chiefs, and they were convinced that the missionaries were traders in disguise who would presently win their profits away from them. They busied themselves to prejudice the minds of the natives against the new comers and in many ways annoyed and hindered them; but the missionaries forbore complaints and sought to live in peace with all men.

The envy of one of the most hostile traders at length brought an open rupture. King Kwikwi, bribed with gifts and alarmed by false reports, May 15, 1884, sent urgent word to the missionaries that they must go from his kingdom within nine days and take none of their property with them. Astonished at this sudden outbreak, they sought to see the king in person and expostulate with him; but they could get no audience. The party at Bihé was summoned to come to Bailundu; and then, after an interview with

the king in which he renewed his order to leave with angry threats, they were all compelled to seek the coast. Hastily, with only such few effects as they could carry in their hands, the missionaries set out on their long and sorrowful journey, leaving all their hopes behind them. Through all the dangers and fatigues and exposures of that forced march of two hundred miles, where three women and two little children must keep pace with the men, a merciful Providence brought them every one to the coast in safety, though in an almost exhausted condition. Mr. Stover and family and Mr. Fay came to America to report the disaster and receive counsel, and were soon followed by Mr. Miller, who at his own request was released from further service. Mr. and Mrs. Sanders, after a brief respite, began to retrace their steps and within four months were again settled in Bailundu, with the consent and welcome of people and king. Mr. Walter and family remained at Benguela and took steps to open a permanent station there.

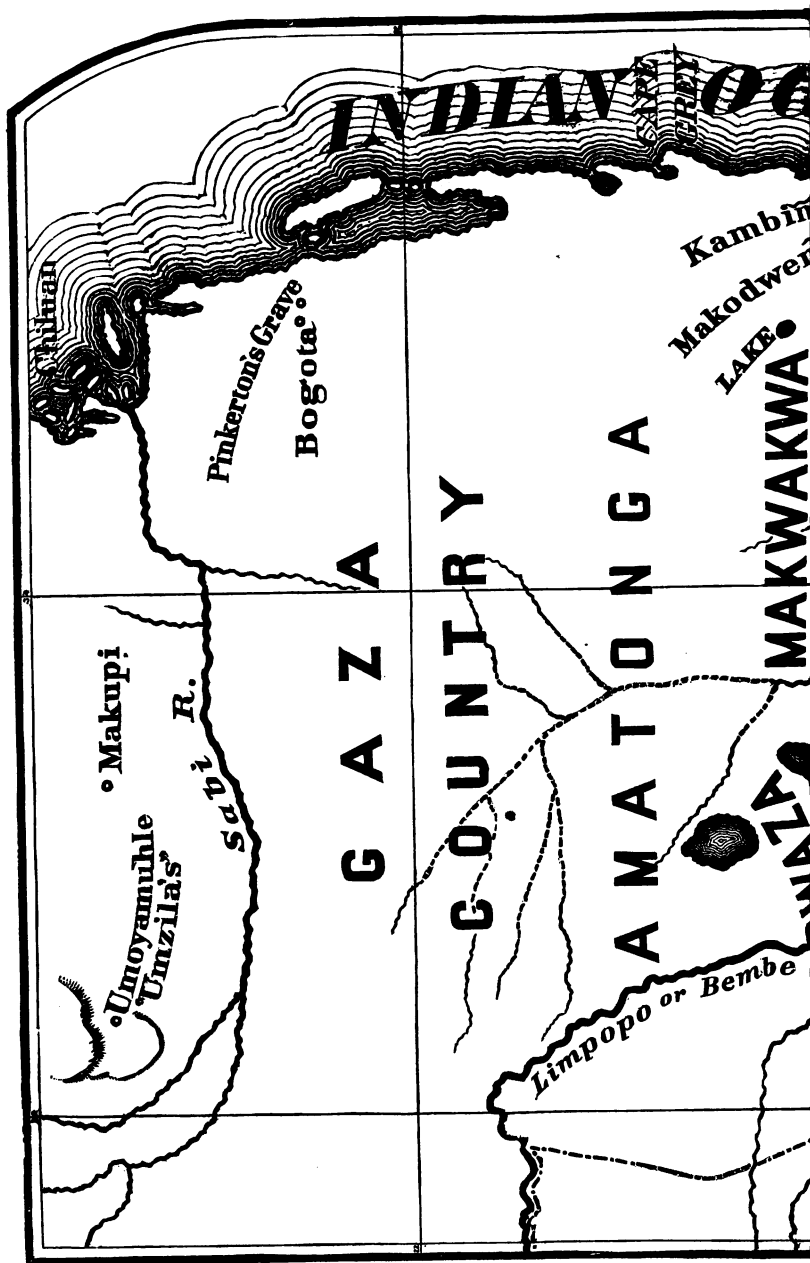
Mr. Walter, in the name of the mission, at once began negotiations with the governor-general at Loanda and conducted the affair with such address as, in conjunction with communications opened at home with the court at Lisbon, to bring about his active interference in the case. The governor-general disowned all responsibility for the ill-treatment the missionaries had suffered, instituted an inquiry into the facts, and caused letters of commendation in their behalf to be addressed to the native kings. In consequence of these things the two kings were led explicitly to condemn the expulsion and robbery and to invite the missionaries to return.

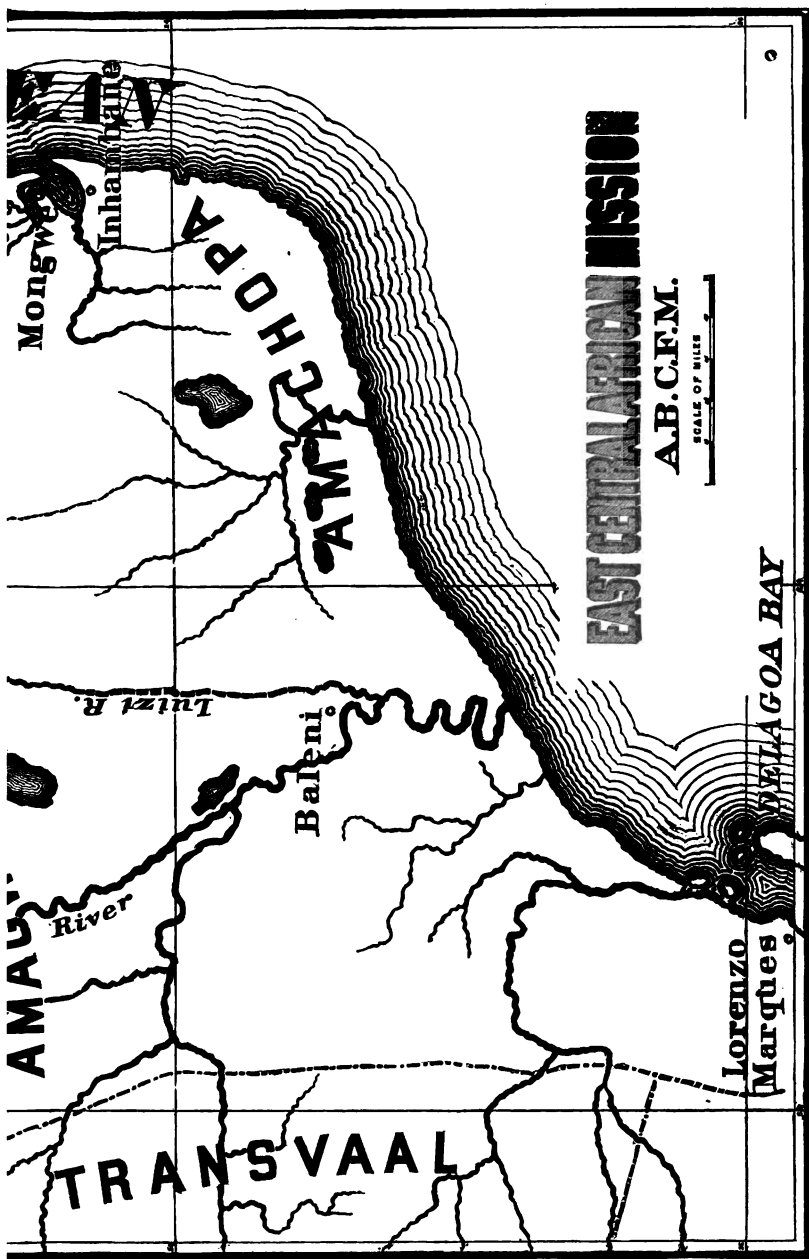
Mission work was resumed by Mr. and Mrs. Sanders in November, 1884. June 6, 1885, Mr. and Mrs. Stover, with their little daughter, sailed from Boston on their return to the mission, and September 28 reëntered Bailundu and took up their residence in the very house whence they were driven out fifteen months before. While in this country Mr. Stover and Mr. Fay had attended to the printing of the first Umbundu grammar and vocabulary, the manuscript of which happily was preserved in the flight. Mr. Fay returned with his wife, Mrs. A. M. Fay, in April, 1886, accompanied by Rev. and Mrs. Walter T. Currie.

It is too early to speak of results. Thus far it has been seed-sowing, or rather the rougher work of breaking up the soil preparatory to seedtime. And yet something has been accomplished. Good sites have been chosen and three stations occupied. The nature of our work and the character of the workmen have been fully proved to Portuguese and natives and their respect and goodwill secured. The language has been reduced to writing and the first attempts at translation made. An interesting school has been gathered at Bailundu and the work of education has been fairly entered upon. In a few instances, among those longest in the families of missionaries, there seems to be some perception of the meaning of the gospel and some desire to receive its truth. In due time the spiritual harvest for which we long shall be gathered in abundant measure.









**EAST CENTRAL AFRICAN MISSION**

**A.B.C.F.M.**

SCALE OF MILES



**DELAGOA BAY**

**Lorenzo Marques**

**Baleni**

**River**

**Tuzi R.**

**ATTERHOPPA**

**Inharrile**

**Mongwe**

**TRANSVAAL**



## THE EAST CENTRAL AFRICAN MISSION.

This mission is at once the foreign missionary enterprise of the Zulu Mission in Natal and an independent movement to reach the tribes in the interior of Africa with the gospel. The mission to the Zulus in Southern Africa began fifty years ago at two points, one in Natal, called the *maritime* mission, the other in the heart of the continent about two degrees south of the tropic of Capricorn, at Mosika, called the *interior* mission. And although the latter was abandoned as soon as begun, in consequence of wars between the Boers and the natives, from an early day in its history the Zulu Mission has cherished this hope with which it was planted and has cast its eyes upon the regions beyond Natal, in Zululand and the Gaza country northeast of the Limpopo River and the Matebele Land, as a field to which its labors might at some time extend. This territory is occupied by tribes kindred to the natives of Natal, and the Zulu tongue is either the vernacular or is generally understood. The hope has been cherished that the native Christians would be drawn into this work and thus the expansive impulse of a real foreign missionary effort be added to the forces which were developing the mission churches. Various projects looking to this end have been considered from time to time; but political complications and scanty numbers in the mission staff and a certain lack of zeal among the natives combined to prevent any active movement for many years.

At length, with the impulse given to our knowledge of Central Africa and its peoples and to missionary

zeal in their behalf, especially by the explorations of Livingstone and Stanley, this long-cherished purpose awoke to new strength and preliminary steps were taken. In the Annual Meeting of the Zulu Mission for 1879 the matter was taken up in earnest, thoroughly considered, and a plan of operations adopted. Rev. Myron W. Pinkerton, one of the younger members of the mission, was authorized to make explorations in Umzila's kingdom, between the Limpopo and the Zambesi, with reference to the proposed new mission. After careful preparations he set out July 8, 1880, with one American and one Christian native as companions. The expedition was wisely planned; great kindness and help were received at the hands of the Portuguese authorities, and everything seemed to promise success, when suddenly Mr. Pinkerton was prostrated by fever and died November 10. He was buried where he died, half-way from the sea to Umzila's kraal.

The next year Rev. E. H. Richards was sent on by the Zulu Mission to take up the task of exploration where Mr. Pinkerton had laid it down. Umzila's kraal, the capital of the kingdom, was reached October 10, 1881, without special incident, and after a full conference with the king the desired permission was given to open the new mission whenever the Americans should choose to come. It was ascertained that Zulu was the court language and was generally understood even by the tribes tributary to Umzila, whose vernacular was a dialect kindred to the Zulu.

In November, 1882, Rev. William C. Wilcox, designated to assist Mr. Richards in opening the new mission, at his own request went forward alone and

fully explored the region around Inhambane Bay. He found eligible sites for mission premises, great numbers of people easily accessible, special facilities for starting a mission upon a self-supporting basis, and an earnest desire on the part of the natives to learn to read. Permission was given to begin the new mission at this point, with the expectation that after due exploration and the arrival of needful reinforcements a steady advance would be made toward the tribes in the interior. Mr. Wilcox with his family went forward in July, 1883, really to establish the mission which has since received the name of the East Central African Mission. During this first year Mr. Wilcox opened a school and maintained regular evangelistic services, studied the people, the language, the climate, and laid a good foundation for the work that was to follow. Mr. Richards with his family joined him there in July, 1884, and in December of the same year Rev. and Mrs. Benjamin F. Ousley arrived to recruit the mission. It is an interesting fact to record that Mr. Ousley was born a slave in the household of Mr. Joseph Davis, brother of the president of the late Southern Confederacy, was freed by the Emancipation Proclamation of President Lincoln, and received his education in the schools of the American Missionary Association, both he and Mrs. Ousley graduating from Fisk University in the class of 1881.

After the arrival of Mr. Richards explorations were carefully conducted, westward nearly to the Limpopo River, and southwest to Baleni, the second capital of Umzila's kingdom, situated on both banks of the Limpopo, about a hundred miles from its mouth, and northward toward the residence of the king.

By these means the character of the country, the tribes that occupy it, and the opportunity for missionary labors were ascertained. The region thus penetrated for the first time by foreign explorers and thus made, in a proper sense, the field of the mission stretches five hundred miles along the coast from the mouth of the Limpopo River to the Zambesi, is the natural way of approach to a vast territory inland, and seems to be thickly peopled by tribes that offer an easy access to missionary labors. The three families decided to occupy separate stations, enjoying easy communication with each other and with Inhambane Bay; and in June, 1885, Mr. Wilcox moved northward to Makodweni, Mr. Ousley to Kambini, and Mr. Richards remained at Mongwe, on the bay. Four helpers from the Zulu Mission churches joined Mr. Richards this year and entered upon missionary labor under his direction—the beginning of what it is hoped will prove a constant and important feature in the development of the mission.

The nominal restriction upon the privilege of teaching and preaching which the Portuguese authorities at first were inclined to impose was presently suffered to fall into disuse, and the missionaries were left at liberty to respond freely to the strong desire for instruction which the natives generally manifested. They gathered into their own household as large a number of youths as they could find employment for, and combined, with some stated service about the mission premises, regular hours of instruction and the customary worship of a Christian family. In this way they were able to exercise a constant and positive influence over their pupils, and the impressions made

on mind and heart were much more deep and abiding. Mr. Wilcox has tried the experiment of cultivating a considerable tract of land in order to draw a greater number of the native youths into his more immediate care, and so far the plan seems to be working successfully. These young people have proved unusually bright and tractable; they conform to rules readily, acquire manual arts with rare facility, and make rapid progress in learning to read and to write. In one of these schools a young man, six weeks after he had learned the letters of the alphabet, was able to set type, and within six weeks more he could both set and distribute type, correct proof, and print with commendable accuracy. Another learned the mason's art with equal facility, and a third the tailor's art. But, best of all, at all the stations they soon seemed to understand the gospel and to feel its claims on them and personally to yield themselves to the Saviour. At a general meeting held at Kambini on Christmas Day, 1885, within six months after the separate stations had been occupied, more than fifty publicly expressed their purpose to be Christians, including some from each of the station schools. And they gave practical and cheering evidence of the sincerity and steadfastness of their purpose by renouncing evil habits and heathen ornaments and beginning to persuade their companions to faith and repentance. The missionaries have formed these inquirers into classes for special instruction, and in due time they hope to baptize them and form them into Christian churches.

The languages of these peoples have been studied, and to some fair degree mastered; some portions of the Scriptures have been translated, and some very



simple lessons in reading have been issued from the mission press. The schools are large and the attendance fairly regular, and some of the brightest of the pupils, it is hoped, will soon be ready to act as teachers to their own people. A good beginning has thus been made, and the immediate prospect is unusually encouraging. When properly reinforced the mission will extend its work to the regions beyond and a regular line of stations toward the heart of the continent be opened.

Nowhere in Africa is a more wide and effectual door opened to the Christian missionary than in this new field, and never in any mission of the Board have a heathen people responded so quickly to the voice and invitations of the gospel. It is but reasonable to expect the Church of East Africa soon to arise in beauty and strength and cast its light over many peoples and many lands.



# DATE DUE

NO 4 '69			

DEMCO 38-297



89092588326



B89092588326A